

M1167
Monday, April 3, 1967
Santa Fe
Open Meeting

Mr. Nyland: This looks so grandiose, you know. I have trouble to find a place where I really could sit because I don't want to sit there, and if I sit at this table I'm low, so this way I think it is better. We want to talk about Gurdjieff tonight. There are several people here from the East Coast who came with me and also from the West Coast and we're going on tomorrow morning. So it is a very short stay, really, but I'm glad that at least we have the time and also that there are several of the Santa Fe people and surroundings. I hope that there is enough interest in the ideas of Gurdjieff that somehow or other you can maintain it. Because as far as the ideas are concerned, I hope that some of you do know a little bit about it and every once in a while someone has been here and has talked about it or at least at the time he was exposed to Gurdjieff when he was in this country when he started to come in 1924. And ever since that time some people have every once in a while drifted into Santa Fe or Taos or Albuquerque.

But you never have organized in any way for studying or to find out what is meant by Work on oneself, and I would like to talk about that tonight because it is the kind of philosophy or perhaps religion or a mode of life, a certain conduct of life, which at the present time could be utilized a great deal by people who are, you might call it, 'in trouble,' psychological trouble, who are uneasy, who are not in balance enough, who don't know what to do, and of course who are confronted with all the different problems of ordinary life and who do not know how to solve certain questions. Religions were supposed to take care of it, but they don't very much. And usually out of religions many things have gone which represented life, and what is left is dogma, or a certain way of how to go to church and perhaps sometimes confess. And although these things are quite all right, they don't buy you any bread, really, and you don't get enough to eat; at least, that's my impression.

Now, perhaps if any one of you has any questions about Gurdjieff, the ideas, All and Everything, Ouspensky, things that you have read that you might want to bring up. We can start with that. It is always easier if someone in the audience asks a question because then there is a certain rapport, but if you don't...

Yes, let's have it.

Questioner: I'm very curious about the schools. Since we don't have any leaders such as Gurdjieff or...

Mr. Nyland: Well, at the time Ouspensky talked about schools—that was the period in St. Petersburg—Gurdjieff definitely had a school there, and by that was meant a surrounding of many people in groups in which Gurdjieff would teach. Then when Gurdjieff went from Russia down to the Caucasus and Turkey and Constantinople, and was there some time he also had a school. But I think that what he had mostly in mind was to go further west and to see if the ideas that he had collected over a twenty years search, as you probably know if you have read Remarkable Men—do you know that book—that then he conceived the idea that it was necessary to try to put them in words that would be more understood by the western world. And then in traveling through Germany and partly in England and finally settling down in France at Fontainebleau, he established, then, the Institute for the Harmonious Development of Man. That, I think, could be considered a school, although it was not in existence long enough really to be a school ... and then when in '24 he had his accident, Gurdjieff decided to give up this particular idea of school and started to write instead.

I don't think we have had any particular kind of a school in the real sense of the word. I think there are a few people who do talk about the ideas and try to, at least to state them clearly enough, and also indicate what is necessary in order to Work; or rather to use, to put to practice that what is given as an idea of Objectivity and how to reach it in ordinary life in order to develop certain possibilities which are now potential.

One can start by calling that a little bit of a school when there is a gathering of people who are willing to learn and willing to listen. Then it becomes more of a school if there is possibility of an exchange; that some people who have started to Work and then have experiences, that they want to discuss it and that then the person in charge of that kind of a meeting gives them the answers. To what extent now this can be further extended by means of creating a school; not as a building, but as a group so that the three different directions in which Gurdjieff has taught can

actually be actualized, which is of course the intellectual one—a discussion or a consideration of the ideas from different standpoints and the relationship towards different forms of science or even art or philosophy or whatever it may be—also that this question of music which he has written that can be heard and is available to some extent, I think it is available to the smallest degree, and also of course the school Movements—the sacred dances and things that have been collected by Gurdjieff which he started to put in practice in Paris and in Prieuré—there are quite definitely remnants still in existence in accordance with the ideas of Gurdjieff, now when these three things can be combined there is the beginning of something that could grow out further, and I think that a school would start when there is a group of people who are committed to the ideas of Gurdjieff in the threefold form who then, as much as they possibly can, spend their time together in following it.

I think the difficulty there is that there are very few people who can devote all their day and all their time to these ideas. And that although there may be some who can, there are very few teachers who actually take up that responsibility of establishing some kind of a house, maybe, or some kind of an establishment; in any event, where everybody could come at any one time, or where they could follow a regular curriculum and be taught. I think it extends over quite some time that a school should try to exist in order to prove that that what is being given actually is executed in the right way, and I think that can, for the time being, be regulated well enough by meetings that one is holding, and also answering certain questions and in that way guiding certain persons.

As you probably know, there is a Gurdjieff Foundation in New York which attempts more or less to do this. But the difficulty is that many times the ideas are a little bit changed by personal interpretation, and it is not always clear what to do when a man who has promulgated them originally is dead. So, I think there are always, whenever a person dies ... and let's hope that Gurdjieff didn't die too prematurely, that in any event that there were some people who were in contact with him, that that was sufficient for a few to maintain the ideas on the proper level.

I don't think that there is a school in existence at the present time. That it might later on be necessary and that it could actually be produced or created, I don't doubt that the possibility exists. But there are many things involved in it which are very difficult to overcome. Where would it be? How would it exist? What kind of people would be drawn? What kind of teachers would actually teach? Who does know the ideas of Gurdjieff really the way they ought to be

taught?

Even Ouspensky couldn't do it. He had no school. He had, of course, he had Lyne in England and afterwards, in the beginning of the war, he had Mendham in Jersey. But it was not a school. It was a gathering together where a few people worked together. And of course that can be fairly easily established; but I wouldn't call it a school. A school presupposes that someone is there who is directing it all of the time and who is sufficiently familiar with everyone who is working there. And it is not the kind of a thing that is only based on theory or listening to lectures. It is quite definitely something that, unless it is put into practice it doesn't do any good.

Many times the ideas are very interesting to be fed into one's mind, and sometimes as far as one's feeling or one's heart is concerned it can be very agreeable and enjoyable, but it does not help to change a Man, and usually it doesn't help him to become very much more Objective. All he is is sympathetic towards the ideas... And he can be sympathetic towards practically any kind of a religion. I think Gurdjieff's ideas are unique in that sense that there is a method that is given of how one actually should start to Work, and when that is practiced with enough people who are daily in contact with each other, then I think it would be the beginning of a school.

Who has read All and Everything? I don't mean of those coming from the Coast. Are there any questions about that? Ouspensky—In search of the Miraculous? Let's try to define things, because you can go all over the place ... there's no sense for me trying to give you a little bit of philosophy. Time is too short for that. I would like to come down to the point of how do you Work if you wish to Work. Have you enough material for Working? Do you know what to do, what is required? These are the things that are important. Who has a question on that.

New Questioner: Idries Shah says that the main problem to Work was the question of creating attention, and that this was the key on which all the rest followed. What do you think about that, Mr. Nyland?

Mr. Nyland: I don't think it's attention.

Questioner: Or Awareness.

Mr. Nyland: Yes, but it is not the same.

Questioner: I think he meant more like Awareness.

Mr. Nyland: No, I think we have to be very careful, that the different words we use have usually two meanings, one in the ordinary sense and one in the Gurdjieffian sense. Awareness is also such a word, but it could be defined quite easily. But attention quite definitely belongs to

ordinary life. I think you have to distinguish between two kind of functions in the mind. Ordinary mind, which we simply call ‘unconscious’ functioning, is what we now consider our thinking process. All the different things that we consider as thinking or thought process as going on in the sense of formulating or pondering or whatever it may be as anticipation or in memory, things that are stored away as facts and are recalled—all of that, of course, is unconscious functioning.

I think there is a possibility of a part of the brain to start to function in a different sense. I would call it simply an ‘Objective’ sense. But the process that would take place has nothing to do with the interpretation of a fact. All it means is the recording of a fact, simply intellectually recording without any particular interference of feeling or an interference of association with the rest of the mind. If that could be called an ‘Objective’ faculty, then I think Awareness belongs to that particular activity of the mind. Attention belongs to the unconscious one. I think it is necessary to define very clearly what is meant, because self-remembering also is a very difficult word.

Questioner: Yes, this is, I think, what he was trying to get...

Mr. Nyland: Who?

Questioner: Idries Shah. He was trying to change the vocabulary.

Mr. Nyland: Well, he is not a Gurdjieffian. He’s not Gurdjieff. He’s Sufi.

Questioner: That’s true. And why I brought this up is that, as you know, he had quite an impact on many people following the ideas of Gurdjieff. And he was trying to establish a correspondence between Gurdjieff’s ideas and the old Sufi language.

Mr. Nyland: I don’t think it exists. Do you?

Questioner: No, I think Gurdjieff had...

Mr. Nyland: I think that Gurdjieff has something more unique than Sufi. And Sufi for a great deal is a wonderful, mystical philosophy and it is beautiful for certain thought processes and forms, but it misses exactly the point where it is necessary to understand the three things that are required as far as Gurdjieff is concerned. Observation in the true sense is an Awareness—in the true sense. Again, Observation is the wrong word. Same way as self-remembering. Self-Observation is not self looking at each other, or at one’s self. It is an Observation process in which it is a recording of facts. And in order to record a fact for what truth is, it has to be without interpretation. We call that, to become ‘Impartial.’ Impartiality means that there is no

interference of any feeling, no like or dislike, nothing that occurs in the rest of the mind, or sometimes in one's feelings, which determines the fact that one Observes. And the third, which I think Sufi forgets completely, is Simultaneity. Simultaneity—instantaneousness. It is a moment of existence. Zen know it. Zen realizes it; so does Krishnamurti, but Sufi doesn't. The difficulty is that the processes of the mind are constantly subject to an elapse of time, and they are based on that what I anticipate of what is coming to me in the future, and that what has gone on. That is, whatever is now future going over into the past naturally has to go through a present moment, but a moment of existence is not registered in one's mind as the mind is at the present time. It only can adjust itself to that which it receives as coming as a thought, and a thought constantly is subject to the flow of time, whereas a moment is not subject to the flow of time. A moment is a point in time; but it is a point which has no dimensions, so it has nothing to do with time. A moment in the true sense of the word is eternity, and Sufi misses this entirely.

Questioner: Could we suggest looking at the present moment as something which is invaded by time?

Mr. Nyland: It is not invaded at all. Time is a process that flows through one; and that whatever is coming toward one, which we still call 'future,' flows through one at the moment of the recognition of time flowing through one would be a moment of existence. But we're not used to be able to do this. We think about the time and then immediately it's past, and that as soon as I say 'I', it is already past.

The realization of a moment is a question of developing something that can register instantaneousness, and then for that reason it has to be Objective. Because everything else that I consider of thinking of what is coming or thinking what has gone on remains subjective. Objectivity is the only answer to it if Objectivity is defined as non-subjective, but in non-subjectivity there is no dimension anymore. Time always has a dimension. It can never invade anything because whenever there is time that crosses each other it forms a point in time, but that is still subject to each ... one or the other line. The first dimension is a line. The second is a plane of time. The third dimension of time is a solid of time. All of that is subjective. All of that remains unconscious. It's only the reduction of that what is a solid again to a plane, from a plane a reduction to a line, and the reduction of a line to a point, which will create a moment. The telescoping of time. If you know, for instance, Hinton, C. H. Hinton's book The Fourth Dimension, he's clear. Bennett is not clear. I'm sorry, but he just misses the boat. And so does

Ouspensky in many ways.

The realization of the instantaneousness of a moment is a question of one's Awareness, and it is Awareness in which a mental process takes place without any thought. And for a Man to be without thought is very difficult to achieve. One tries; Ouspensky says you can, you cannot. With your ordinary mind it's impossible, because you keep on thinking that you shouldn't think. It's impossible. But it is possible intuitively to realize certain things existing without giving it a name. And whenever I introduce anything that is subjective with me, either in the form of a mental process—of a recognition, a pigeon-holing or giving it a name—or if I feel it and I like or dislike it or criticize in some way, immediately my subjectivity will take over. As soon as the instantaneousness of an intuition could be registered as such without doing anything about it, then I would have a moment of existence which would be Objective.

Questioner: Just to let it happen?

Mr. Nyland: It happens, but something has to be there while it happens. Don't you see? For that reason the 'I' has to be there, which is free from subjectivity. If the 'I' is not there, that what is experienced by the subjective body has nothing to go by. 'I' only exists when the moments of existence in an Objective sense are experienced, and for the time being it has to be experienced by something that is non-subjective. So, for me in order to Work I have to create something that is non-subjective. I call it 'Objective.' And the attempt that I make in wanting 'I' to exist remains subjective until the introduction of something that I wish to be Aware. When I wish to be Aware, there is something taking place in which I introduce something of a different quality. And the quality has much more the value of an Awareness or even of an eternal quality, of a freedom from dimensions. For that reason it's Objective. If I introduce another kind of a thought—that I want to be good or kind or whatever—I don't reach anywhere, I never will be free from myself. The whole point is to become free. If that is there ... a moment will make me free, any form of time will still bind me.

So for that reason I first create, I try as if something could exist as an 'I' created by me with having the quality of an Objectivity, and it seems, then, as if this 'I' is Observing me, and it creates an impression that something exists independently of me. When I now call them 'I', I call that what is subjective, 'It'. That is, what is now subjective continues to live its life in ordinary life, and only at times when there is a desire on my part by which I make an effort to Work, that 'I' is created. To the extent of the intensity of the effort, to that extent 'I' will exist.

As soon as that effort is gone, 'I' disappears. But while 'I' is there and is Observing 'It', 'It' will be under the influence of that kind of an impulse as represented by 'I'. So, it is quite possible that something that exists in an Objective sense; not only as a concept, but that what really has reality can influence that what is subjective in the right way. And one can say, then, ultimately if it were possible that 'I' could exist and remain in existence, then there would be a twofold, a dualism in which 'I' is Conscious, 'It' is unconscious.

So, of course it is only the beginning of the problem. We simply say that is it as far as Observation extends. The next step which is necessary is for 'I' to join 'It'. That is what is meant by Participation. When 'I' as Objective faculty is now functioning Consciously, if it could actually be that full grown, what then 'I' could really, because of its Benevolent wish to help 'It'—and since 'It', in the sense that that what is the best of 'It' tried to create 'I'—that 'I' wishes to return to 'It' in order to guide it and help it. This would simply mean that the change of Objectivity which now takes place in a certain part only of the brain, which is a definite part above the temples which is still virgin field, now starts to spread over the rest of the brain, and that there are three processes that will take place. Slowly—it is like yeast—it starts to extend itself and influence the different processes of the mind as we know it, including the functions of the thalamus and the hypothalamus, which are related to one's heart or to one's solar plexus. It will create in the mind a Conscious state; not complete in the beginning—it is very, very small and it is a difficult process ... and it has to go against that what is subjective and anything that will go against the subjectivity naturally is considered from a subjective standpoint an enemy—but there is a possibility of that kind of growth, provided one retains 'I' in existence as an Objective faculty. And the difficulty is always that it goes over into a thinking process and 'I' disappears, but assuming that it stays in existence, 'I' can then Participate in the manifestations of 'It'; it can Participate in the functioning of the mind, it can Participate in the functioning of the feelings.

And under the influence of this Objectivity, the feelings will become concentrated, not in the solar plexus but in one's heart. It is at the present time, that the feeling center is not a center at all. It is just a little bit of a conglomeration in the chest where the solar plexus is—where the chakra is—and that is about all there is. The heart is not functioning in the least, and the different nerve nodes that are now spread all over the body simply have to be, you might say, 'called back'—called home. When they come home, it becomes a real center. It becomes then a

real planet. It functions then to furnish the heart with Conscience, and as a result of Consciousness and Conscience existing, that what can now be reproduced is real Will as a functioning of the physical body in which the two organs, Consciousness and Conscience, now start to operate.

So, you see, instead of having ordinary mind, ordinary feeling and ordinary wish, one could have real Consciousness—that is self-Consciousness—real Conscience, and real Will. But there is no other way to do it than by means of something that is functioning Objectively, since everything in oneself are completely, I would say practically hundred percent, subjective. That what is in a Man which, you might say, is still a ‘remnant’ of life—life as such being eternal and never to be killed and never could be killed, always existing—represents for Man a form of eternity, and of course in that sense, Objectivity ... from the standpoint of Earth it becomes Objective.

I leave alone the different gradations of Objectivity. The same way as self-Consciousness will lead to a Cosmic Conscious form, it will lead also to the possibility of His Endlessness in the end, to the Positive Absolute and sometimes to the totality of Absolute or the totality of everything existing, but in the beginning what I consider now Objective for me—that what is in Man what is still a remnant of this original Objectivity when he was born—is his life, and that is represented in a certain group of cells, maybe very small, which Gurdjieff calls ‘Magnetic Center’; and the other, with his concept of the possibility of experiencing moments, which also for Man is eternal. Now the two, you might say ‘wishing’ to become free from the body of Man, the way Man is created on Earth and finding on Earth all the different laws which bind him to Earth, he would like with his Magnetic Center to speed up the process of reaching freedom. And he cannot do it by killing himself, and he cannot hasten that what is his body; because the body being formed on Earth and remaining subjective also wishes to continue to live, and many times now prevents ‘I’ or Magnetic Center, or the moments of realization, to continue to exist.

So, you see, it has to come from an inner wish, and the inner wish has to be quite clear and first ... in the first place has to realize that that what could be accomplished by any kind of an effort has to take place in the moment of existence, then it links up with eternity; and then the two of them, you might say as ‘belonging’ to Man as he is, create a third something which for them becomes a guide—or in the beginning being small as it is, simply an indication of a creation. When it starts to grow, that what is ‘I’ can become endowed with what we call God-

like qualities, and if that is as God Benevolently looking at me as 'It', then that God, as my 'I', will be able to affect me in the proper way, as if then 'I' becomes a Messenger from Above helping me individually.

You see, that is really how the process should take place, and you have to start at one ... at one place. You cannot say, "Yes, I have a thought." What has that to do with it. I can say, "Yes, I want to be ideal"—also *that* I can describe. How do I go about it. All the beautiful things described in the Bible—that I say, "Yes, I would not like to sleep"—what do I mean by sleep. Waking-sleeping state? How do I Wake Up. How do I wake up out of a physical sleep. I wake up in the morning by opening my eyes. If I have a waking-physical sleep, then I have to open my 'I' in order to be really Awake.

So, this whole question of having a Conscious experience of that what Man is capable of at times, and sometimes thinking about it, indicates that there is a possibility. But the realization of Man that he is not what he is and it is only potentially that, and that there are limitations to Man in his development as a subjective creature, that simply indicates that he is subject to the laws of Earth and that for him, if it were possible, he should try to find ways and means to develop on Earth so that he could actually become free, and not having to wait until he dies.

When he dies he is free, but what is there that is really in existence remaining free. You see, Objectively speaking there is nothing in Man than only what happens accidentally, and although that what exists after death is of certain spiritual value, it represents only that what belongs to a Man's feelings. And the feeling center is developed because we use it ... and it is exactly in the feeling center—if you know the terminology of Ouspensky: Man 'Number Four'—where he starts to consider the possibility of further growth, and he hopes, then, that Man as such can evolve. If that is there in Man and he dies, that remains in existence and it is around the Earth for forty days; and then it is relegated to a certain realm of spiritual existence, the other world, from where it operates in which it has also a chance of Work—and it has to Work—because in that realm it has to develop Kesdjanian body.

But you see, why wait until I die if there is a possibility of developing it on Earth—provided I understand what the attitude should be of 'I' towards me, or that what I now become as influenced by 'I', and if that can create in me now a Kesdjanian body, which simply means a spiritual development further than the 'Do-Re-Mi,' which I have, into the 'Sol-La-Si' of that Octave. Then Man starts to grow and evolve, and that what is his 'Sol-La-Si' of Kesdjan,

together with the possibility of ‘Do,’ ‘Re,’ ‘Mi,’ ‘Fa,’ ‘Sol,’ ‘La,’ ‘Si,’ ‘Do’ of his intellectual body or his Soul, that would represent for him the possibility of a certain, let’s call it, a ‘Conscious’ existence.

I do not know if you see these relationships of three bodies, or the development of the possibility of that—the development of Man as he is. Of course, physically he is full grown, he cannot add any more to it. Intellectually he is practically nothing; he is on the borderline, and that what is functioning as his mind is good for Earth and he can become very clever. As far as his Work on himself is concerned, it depends if such a Man has visions of a possibility of the Lights of Karatas. Sometimes mystics, of course, have that kind of an idea, and the joining of the Godhead from wherever they are and working towards it. Sufi is right for that, but the wish really has to be there in order to develop that what Man now has as feeling, to make it full grown into a body, a spiritual existence in which quite definitely certain things have to be done in order to fulfill the requirements of Aspiration, Inspiration, and ultimately Silence. Those are the notes of ‘Sol,’ ‘La,’ ‘Si’ of the Octave of Kesdjan. But Man usually doesn’t know very much; all he knows is, as the ‘Do-Re-Mi’ of his little feeling, that he has a little bit of a hope that something might happen, but he doesn’t know what to do, and going to church or talking to different people doesn’t help.

It’s got to be spelled out exactly what he should do, and if he is interested in freedom, how does he reach it. Because Man is not free. When we say he is mechanical or automatic or so forth, it is true hundred percent. Even if I have thoughts about myself, they are already in some form implanted in me, and how much is original as original thought, I get stuck. I use all kind of associative forms, and I cannot help it because my mind has been trained to formulate. As soon as I formulate I remain subjective. In prayer ... in prayer, also I use words. If I could be silent at a certain time, being whatever it is—I wish to Be, and not say anything—at such a time perhaps religion could become a part of you. But usually my prayer is to some God, highest form of Being and it can be quite honest and truthful, but usually it has to end up that, “Don’t do it for my sake, but do what you wish.” That, of course, is nonsense, we don’t mean it. I pray for a definite reason. Even if I pray for good weather for a picnic, that is the prayer, the real prayer that I want for something, that I want to change that what I now recognize as not being desirable, not belonging to Man, not what is right, not that I can ... or that I say I cannot control myself or I lose my temper or that the way I am, prayer would be actually that I ask God to take care of it,

that He will prevent me from going through such states. It cannot be helped ... it must be like that, but simply praying to God does not help. Why would He do it? Why would He select me; unless it is something that is my God, and when I make this God in my image afterwards I can become in His image.

If I create that what is God with all the attributes which are non-subjective, it represents 'I'. And 'I' is simply a word, but when it starts to operate in one's mind, it has a very definite function to fulfill. It's the beginning of an intellectual body. This 'I' starts with the 'Do.' It is the striking of a 'Do,' of a sound which has in it all the overtones to the possibility of further development. And that what is in that kind of an Octave—'Do,' 'Re,' 'Mi'—'Do' means, at that particular state, Observation, Impartiality and Simultaneity. That is 'Do.' It has to be struck very strongly. It has to be struck because there is a real wish.

The real wish is fed by Magnetic Center; and it is put in such a way that I hope that that what I wish is real Objectivity, and that what I wish to become is to become really Observant and accepting myself for whatever it is without having to change it, without wishing to change it. Simply the acceptance of a fact as it is will give me truth; not otherwise; and the only time that I can find that truth is when it happens at the moment, and when the moment of experience is the result of Awareness. If moments continue, it creates a state of Awakening—really Awakening. Man is capable of it, because accidentally he can have it. He knows it. He knows at certain times. We call them 'moments I don't forget.' It's simply that Man realizes at certain times that he exists, and at such a time he does not know that he thinks or feels. He cannot, because that what he experiences is much, much too superior for his ordinary thought or feeling processes, and nevertheless there is no question that he knows he exists, because he never will forget the moment. When one is faced with death and danger, when certain things strike one so deep that they reach the essential essence, when there is something that is as if silence descends upon one, in which moment everything that one is doing in ordinary life disappears because it has no value. It is the silence that comes mystically whenever one prays mystically, in contact with that what is, you might say, 'seeing' that what is Hereafter, or bringing it back.

Take any kind of a Sufi or any kind of a mystic—Meister Eckhart or whoever it is. All of them describe such moments of the unity, that what either flows from Man to God or that flows from God to Man, still not entirely united—sometimes immersed, sometimes still separate parts—but having the same quality ... but at the same time, the realization of an existence which

is, in the real sense of the word ‘out of this world,’ if that can happen to Man in his unconscious to develop something. And it is totally idiotic to accept that Man in life simply is born and dies. Something must remain in existence. And of course with clairvoyants and extrasensory perceptions we hope to over-bridge that and hope to see that we actually make that kind of a contact.

But you see, such things can be achieved now if one knows how to Work. But Work is difficult because it goes against the grain. And for me to accept myself as I am when my whole life I have been educated to do that what is supposed to be done and then to be proud of it, my whole education is based on it. People are not basing their education on an inner life development. They want to be nice—ephemerally nice, on the surface nice. A little deeper, sure we say ‘art’—also expressed in forms. Everything has to take a form in order to bring it down to the level of our understanding.

Who can be quiet for one hour? Who can really relax? Thoughts ... no thoughts, no mental processes that need attention. Who can drain his feeling? Who can even drain his body? Who can relax his body? It is tense constantly as a result of a thought or a feeling. And the body itself, also it has its own requirements because it has to support something. But sit, sit quiet. Try to sit quiet for an hour. Who can do it? And still, it is necessary in order to give a chance to that what is real in Man to come to the surface and be acknowledged, and to live in accordance with that if one possibly can in accordance with the ordinary rules of that which is Objectivity. And Objectivity then means a freedom from that what is my ordinary manifestations.

I’m constantly, in everything I do, bound. I am bound and I remain bound. And if my aim is freedom, which definitely is the aim of any Man living on Earth... Because everyone will die. Why do we die, if we are created for a purpose? For what. If we die and someone else will take our place and then fulfill that particular purpose? And what’s the sense of the value of Man, if he knows that after he dies nothing happens anymore? And he goes. Man never wants to believe it. And, of course, he creates all kind of religions—Heaven, the Hereafter, preparation, we even say ‘Jesus’ or ‘God’ or ‘Christ.’ But Christ is Work. Christ is the understanding of how ... how to deliver oneself, how to grow, how to know how to unbind oneself. That is the process.

But for Work, you see, how does one do it. Because something has to be in the mind that starts to function in a very simple way. And you have to be careful that whenever the mind is functioning that your ordinary mind—your mental process of thought—are going to interfere

with this wish to be Objective. It's extremely difficult even to start, because you don't know where to start. Because that whatever is the wish is, of course, subjective. Everything of one's self remains subjective. And the moments of an existence which you might consider eternal don't last at all. So, in the beginning, that what I conceive as the possibility of the creation of 'I' is, of course, mixed with a great deal of ideas that are still subjective, and that gradually out of that I try to free myself so as to come to a clearer picture of that what I Observe of myself.

I don't Observe in the beginning feeling processes or thought processes. You see, because if Observation means that I have to be Impartial, I don't start with being Impartial to something that is completely partial—naturally, it would be extremely difficult to start with. And if I want to become Objective in my mind and introduce moments of existence, I don't want to Observe that what is a mental process which is completely free and doesn't even know the existence of a moment.

So, the beginning of Work has to do with an Observation process, a recording process of that what is happening to me as I live, and that what is a manifestation of myself and my life. And, it is a manifestation of my physical behavior. The reason that I take simply the physical behavior is because ultimately, that what is a thought or a feeling always will be expressed in some form of activity. I can keep my thoughts to myself, but usually they have to be followed by that what I want to act on as a result of what I think, and my feeling, of course, is so completely, closely connected to that what is my body that it is almost the same thing. The difficulty is always to have a feeling and not to express it, and in ordinary states one cannot do it. One is constantly forced to express one's feelings in a manifestation of the body.

But whatever the source may be—the manifestation of the physical body—at least there are certain manifestations, certain parts of behavior forms where this 'I' could remain in existence, remain Observing, and we classify them simply as five different ways of how a Man could actually, in that sense, 'look' at himself. In the first place, walking. Walking does not require any particular feeling. It may require a sense of intellect when you walk from one place to the other if you want to get there, but if you walk up and down without any rhyme or reason, it is your body simply walking. And the process of walking—moving your legs and so forth—is quite automatic and 'It' can take care of it, and you don't have to admire yourself walking of liking it or disliking it. Walking is, of course, very helpful. But again, I start to think about my walking because I always think, when I walk, that I am this or that; or other processes take place

... or I have in mind too much that I must walk, or I sometimes, in carrying certain bundles, that certain muscles are engaged in my walking, or that I move my feet in a certain way or that I don't walk straight and so forth—all of that, eliminate it. Try to make it as simple as you can, because the little 'I' can only be in existence when everything is simple and when there is as much energy going into the creation of that; and very little—the smallest amount possible—for the maintenance of an unconscious state.

The second form of an Observation process, as far as the manifestations are concerned, are your gestures. That is the same as movement, but it is only part of yourself—usually your hands, and sometimes, of course, your head. If you can become Observant ... sometimes you know that whatever you speak or feel almost automatically requires your hands or your arms or something of your body to take part in it, but that is an automatism which I think can be counteracted. But it's not a question of doing it differently. It's a question of being Awake at the time when perhaps you prevent it from taking place.

The third, of course, is the posture, a posture of Man. That what he is as he stands, he expresses many times what he feels or what he thinks. If he is a Man, of course he has to be expressing himself constantly. In his posture, if you know postures, you can read a Man, what they are.

The totality of Man is, of course, his personality. These three are important parts, we add two more. One is facial expression. It's a movement, of course, of the muscles of your face. In a strict sense it can be movement if you wish, but the expression that is created of what you have on your face, what you think or what you feel, can indicate what you are. To the unconscious mind it simply takes place without your knowledge, and sometimes one can become Aware, one can then accept it. One need not change it ... and try not to change it. Continue, and sometimes wish to express that what is different, different from your state of feeling, different from your thought. The introduction of something that is contrary to your ordinary form of mechanical behavior leads to the possibility of something taking charge, and the process of one's personality being used for the possibility of a development, in the sense now of becoming a real Individual, is that there is a change of the accent of one's life from one's body, which is now acting positively and the mind negatively, that the mind gradually becomes positive and the body becomes negative. By that I simply mean that the body becomes servant and is not master.

In Observation processes we add a fifth one. It simply is that I listen once in a while to the

tone of my voice. The voice is a beautiful and a marvelous instrument for expressing not only words but also emotions, and that at times I can vary it and I can indicate what I want to express in a certain way. I also have a means of expressing it—emphatically or not, softly or loudly, with a certain speed, a certain cadence, a certain timbre maybe, a certain way of expressing or accentuating, or annunciating or whatever it may be that my voice is capable of. All of that, when I use it in the sense of not being habitually attached to it but use it for the purpose of a change, and then because of the change I am reminded that I do it for the purpose of trying to be Awake, it is very helpful.

Those five indications of one's manifestations, of course, can be observable also by other people from the outside. Many times there are other conditions of the body that also can be Observed. They belong to a Man as he is and he need not always ... it need not be so obvious to others. Muscular tension, for instance. I can be very tense, and no one may know it. My face may be screwed up, someone will know that. If I have my fist and I'm going to hit someone, someone knows it is tense in my arm, my shoulder blade. If I have pain on account of carrying heavy weights or being tired, I may not show it at all, still I know I could become quite Aware of the existence of that. The only trouble is, that such tensions in any kind of muscles, that what I use for support and that I use also in order to express certain things sometimes quite unnecessarily, naturally take a lot of energy. But aside from that I also am involved in them, therefore muscular tension, particularly when they lead to pain or a strange kind of a condition, it is very difficult for me to become Objective towards them.

Breathing sometimes can help. But breathing is a difficult process and unless you know how to breathe, don't try to change it. Don't try to become a Yogi overnight. It will settle itself if you know, but many times the fact of regularly breathing without changing it is more than enough to become Awake to that fact that this body is breathing.

Sometimes blood circulation also is possible. It is not so easy, but sometimes people are sensitive also physically that they know their blood is circulating in a certain way. Sometimes even you know in states of fever or in a state of increased circulation because of either hysteria or hope for something or expectation that, of course, changes take place.

Nervous conditions—also possible. But again, a little bit further removed because we are so attached to them, and a nervous condition, when it is linked up with a description of that what is taking place, of course remains completely subjective.

So you see, that what is useful is the five so-called ‘outside’ manifestations—observable from the outside—and now I wish to become observant of such manifestations of myself.

Don’t make a mistake. Work on oneself is only on yourself. It is not on anyone else. It is not taking in the Observation processes of other things. It does not consider the outside processes of other things. It does not consider the outside world. It has to do only with your existence as a creature living on Earth and performing certain tasks. No more and no less. It has to become a practical application of that what you know of what is meant by trying to become Objective, Impartial, and to try it at the moment when it takes place. But unless you apply it, unless you make attempts of that kind, you will not introduce the kind of an element which makes it necessary to go from an unconscious state to a subconscious ... subconscious is right ... to an outgoing subconscious state to a state of Consciousness.

The reason for that is there is a different level of Being for Man Number One, Two and Three—which is his personality—and Number Four—which has a chance of thought or feeling or hope for a possibility of the future—and Man Number Five, Six and Seven. Man Number Five is the development of his Kesdjan body, Six is the beginning of his intellectual Soul, Seven is the confirmation of the permanency of his Soul. Those are the three Men that still would be possible for a person to become if he became Conscious, and the introduction of that what is now Objectivity is like a new element which has to be introduced so to avoid this process—thinking, that is just an ordinary evolutionary process taking place in the further development of the mind; or the feeling; or the body the way it is. No improvement of any facility of the body, no improvement of further increasing of the possibility of one’s feeling, and no improvement of anything like the mind to become a computer will ever make a person Conscious. It’s impossible. You get stuck up to a certain point, and then you don’t know what to do. There is no further way of growing out of the unconscious state as long as you stay in the state in which you constantly will use subjective method.

The introduction of something that is Objective is like a mutation. It is of an evolutionary process. We usually understand ... Darwin or any kind of a biological process, it supposes a mutation, a new formation of something that is like a different kind of species—according to Hugo de Vries, if you know anything about botany. It has to do, of course, with the different circles around the atom, that what we now call the ‘rings’ of the atom around the nucleus, the changing over. We call it the ‘quanta.’ The idea of the quanta in science and physics, of course,

is well known. It is the introduction of that what is different from that where I am, going to another place; for which a certain something is needed which, you might say, functions as a 'catalyzer' taking part in the process, not knowing what is actually the function of it.

There is no knowing of what is the function of wishing to become Awake. That what takes place in Man, when he wishes to put that to practice, is a certain process in him which is a little different from his ordinary thought, and it is sometimes as if at that moment he starts to realize that he exists, and exists for a purpose, and that the reason for that purpose has to be fulfilled. When he wishes to fulfill it, something takes place in him. Sometimes I compare it to optical illusions: When you have three lines coming towards you which merge into a point, sometimes it comes towards you and sometimes, as you know, in the corner it goes away from you. It is all of the same sheet, and when you sit and you look at it and you sometimes see it coming and then it all of a sudden it goes away from you—you know, psychologically we know these things out of certain books, we have seen them before—what takes place. Nothing on the sheet of paper. Something takes place in me and I cannot explain it. Why should all of a sudden my eyes receive an impression differently from the moment before? Something has taken place.

A person experiencing a state of Awareness also experiences at such a time that something is actually taking place in him. He cannot define it, than only he knows it by experience, that he has made an attempt of doing something to become more free and at the same time not to consider his bondage. This is the difficult thing, and it is sometimes like a paradox. Because I want to be free—from what, and I cannot define what it is. And the only answer to that is the realization of one's Being. Because in Being, a Man is not functioning. He can, of course if he wishes, to go out into functioning in any one of the three directions as indicated by his centers, but the concentration of the triunity in Man forms his Being. And it is in that sense that if his three centers have become One, and the One is as yet not active in a new direction.

Compare it again to chemistry, if you like. That what is created as a form of unity as a result of three component parts has, of course, certain qualities which are not inherent in the components, and at any one time that what is a unit can be split up again into component parts. If you take water, it is a liquid. It is made up of hydrogen and hydrogen and oxygen, three gasses—or two, if you like. They are, of course, quite different states. Still, under the influence of certain forms of energy, they can be united; and then there is water—completely different. It is a different level of Being. It is a Being, of course, made up out of that what was component

parts. And again, if I take an electric arc, it can be split and it goes over again into the gaseous state. It is the same, it is completely identical but one is able to do things which the other cannot do.

A Man in the state of Awareness is the result of that what is the wish for his unity of himself when he functions. Whenever Man in ordinary life tries to bring together that what are the three possibilities of himself—and for sake of argument we simply call them physical, emotional, intellectual center—if he can unite in three centers in that what he wishes to do ... and it doesn't matter what he is doing—maybe actively engaged physically, maybe actively engaged mentally or maybe emotionally—that at that time when this unity is there, he reaches a level of Being which is for him an Awakened state. As soon as that is not there, he falls back again to his unconscious state, to his ordinary subjectivity.

How does one know. Only by trying. You don't read it out of books. You don't get it from someone who tells you. You have to find out for yourself, and then you will find out how extremely difficult it is and how often you will fall into traps, one after the other, of continuing to think, or to feel, or to hope, or to believe that the moment is still there when it's already long past.

You see, this problem, that is of course, the most difficult one—of how to apply the ideas of Gurdjieff—and I would almost say that is why so few people really want to Work. The difficulty, sometimes, doesn't seem worthwhile. And, why is it worthwhile. It is because a Man prepares, as you might say, his 'treasures' for Heaven. He tries to prepare, to bring, as it were, Heaven 'on Earth' by finding in himself that what is God, or Heaven, within. And then being able, in living at such a place—not his physical body primarily—you might say he might move then to a different form of 'structure'—perhaps his Kesdjanian, perhaps his Soul body—so that if he would die he would not have to change over at that time. It is, in that sense, a preparation for death. It's also in the same way a preparation for life. Because it would enable one, by being able to look at life from an Objective standpoint as if one were free, that then something in me could determine what is right for that what should be done in accordance with a law which is not of this Earth.

There are many laws of a higher level of Being, the planetary level. Planetary level, of course, for us in our solar system is the next one. The Earth is not a planet. Gurdjieff calls it 'unfortunate' planet. It happens to be unfortunate because it is still in the process of

development. Ultimately the Earth will become that. It will take eons. Man will grow up with it, then those who are living then on Earth will become Conscious and be Conscientious. We won't, because we will not be in that particular state in which the Earth becomes Conscious. The Earth happens to be in the Cosmic Ray at the point 'Fa.' That is why it is an unfortunate planet. That is why Work has to be done on Earth. That is why Organic Kingdom has to live the way they do—usually Mankind. That is why Man has to Work for himself: In order to bring about a combination of different units, so that Men who are Conscious could become really the functioning organs of the totality of life existing now as far as Mankind is concerned.

There are all kind of theories and philosophies in connection with that, but it is interesting to see that whenever the Earth could become what it should be as a planet—really as a planet, it would reach the level of the present planets—it would reach also a certain state in which the Moon could become the Earth and in which Anulios, on the other side of the Earth, becomes then the Moon to the Moon's Earth.

That what Man should become in himself, that what should become in himself is a development of his emotional states. His emotions are his planets. They represent for him, at the present time, his life. And when he starts to develop, that what is needed for Man is the development of his emotions in a full grown emotion in which real emotion is free from Earth. It would mean, of course, that for Man, if he wishes to grow he has to learn how to separate his three centers from each other, so that when they could function independently that then under the influence of 'I' they could be united and become One, and as One, become an Individual.

The second step in a Man's development, of course, is the development of his Soul body. It is the Sun. It is the center of our universe. It should become the center of our life. It should become the center as a positive value, so that from the Sun as now Consciousness existing, could then tell, indicate and direct and control that whatever the activity of the physical body should be, and put in motion—and kept going by means of it, by an e-motion—furnishing the energy for further wanting to live.

Whatever it may be, if you don't know, read a little. Try to think. Try to feel. Try to find out what is meant. Try to dig into it. Try to see how the answer could be for all of us, if you really wished to find out. And don't try to find it in all kind of little medicines and chemicals and nonsensical things, or just foolishness—you know, many things, many things now published, advocated as a solution for life. It won't help you at all. It just gives you a little bit of a change.

Drugs—forget about them. It is idiotic. It will not help to give you new Consciousness. They call it ‘expansion’—sure, expansion of something that is a little subjective—and then because it is a little expanded, it brings forth certain things that you have already thought about long ago. It is much too dangerous. It is much too poisonous. It is habit forming. Never mind what Leary says. It is quite definitely that you are going to run to the doctor for a little medicine. It’s habit forming.

You must know that many of the thoughts, for yourself the conclusions you reach, they are habit forming. You are living under them. You’re a slave to them—constantly. Your clichés—you’re a slave. Your opinions of others and opinion of others of you—they are habit forming, you behave in accordance with that. You are not a free Man at all, and you must know it. Because stop this foolishness, of thinking that you really can do. You cannot do. You can do on Earth—yes, of course a little bit. Naturally you can be clever, you can also have a little bit of a mind, sometimes you can even be brilliant. But, what of it? It dies, it goes, it is destroyed.

What is permanent. Is God permanent? Is that what we call ‘God’ permanent? Is there anything permanent? Is life permanent, of which we are a part? Does life exist, continue? Will it exist? Is this life in prison? Is it really true?

You have to find out, because if you believe, then you have to make sure that that is a fact. Don’t continue to believe it, because it may be that it is just put up as something that perhaps you will believe, like a herd of sheep, that the shepherd is a good Man. You remember, Gurdjieff mentions this. The black sheep, those are the ones who happen to think, to think a little bit extraordinarily, who will not accept the facts the way they are presented, who realize, somehow or other, that something is a little upside-down. And where is this, and why upside-down. Gurdjieff says, “Yes, Kundabuffer”—also a word, in order to indicate a state of our complete involvement in ordinary life and to believe that that what we see is actually the truth. Of course it isn’t. We know it. Otherwise we wouldn’t write so many books and there wouldn’t be so any fights in politics. We cannot agree. We cannot be honest. We don’t know what truth is, really.

You don’t know what it is to be Awake. You constantly substitute certain things. Try to find out where is your Conscience. Try to live in accordance with the Golden Rule. Where are the Ten Commandments? Where are the Christians? Where are the people who are willing to sacrifice? Where are people who wish to understand each other? Where are the people who are not selfish? Why is there vanity? Why is this particular desire to come to the foreground and be

acknowledged and have publicity and to hope that someone else will imitate you?

These things, of course, you see it goes much and much deeper than just a little bit of a simmering of knowledge on the periphery. Ouspensky was very nice and good, a little too intellectual; sometimes it doesn't hit you at all. All and Everything, that can hit you at a certain place where it belongs, where perhaps there is a chance of you wanting to do something. Because you know, you know damn well that life sometimes is not offering you what you want to find, and if there is this unquenching thirst, this constant desire to find out something about your own life, then Work for it. It is not going to be given on golden platter; that is nature's way of doing it, and Mother Nature has absolutely no interest in any one of us becoming Conscious. Why should She? She is happy when you die, and She hopes not prematurely so that during that period you can be nothing else but a little transformer, converting station for the food that is necessary for the maintenance of the place where it is, and the help that it will give to the Moon. Surely, why shouldn't She? If we don't know, it doesn't hurt. But it starts to hurt when you start to suspect something, that something else perhaps ought to exist.

And there is in each person that kind of a possibility. In each person there is this chance that he has—that he could develop, that he could become Conscious. The probability are practically nothing. Just to compare it with the possibility if all Men ... for all Men it is possible, probability is probably less than ten percent. Even that is too much; the actuality is less than one half of one percent. And it is quite right. Consciously or unconsciously, Man is made up of many cells. It is not necessary for all cells to become organs. Thousands and thousands of cells are nothing else but supporting cells. And it's exactly the same with Organic Kingdom as represented by Man. Mankind as he is, as Man now living, represents cells on the Earth. There are on the Earth certain organs where certain things take place. Of course, there are absolute values here and there on Earth—it happens to be at certain places, like absolute sounds, like absolute light, like certain things that are absolute in the sense of psychology, or whatever is a scientific accomplishment as an actual fact—where is Man in this particular setup? He functions to some extent as a little organ giving direction, leadership, insight, sometimes selfish, sometimes not selfish. There have been, of course there have been many men who were devoted to the possibility of living, to helping Mankind to make them see, to sacrifice themselves for an ideal. Of course, this happens on Earth. Why should it happen? Because there are people who must be concerned with the condition as Earth now, especially at the present time, happens to be.

And what do we do about it? Read in the newspaper and see that this-and-that happens, and then what? And does it concern you that so many people die unnecessarily, and that they have to live in poverty and that ... who cares because he's not your friend? And thousand and thousand times certain things happen which could have been changed if I were not so selfish—many times that I wish and it is at the expense of someone else.

And what is it that makes me like that? Why should I not be the right kind of person? To know at any one time what to do, what to say, to think, actually to feel; to have the choice of words, to find that what is necessary in order to correct a certain situation in which I find myself, and to do it right, and not to do it with all kind of detours at the expenditures of energies for which really I am responsible. But I cannot really control them. And so it goes. *Laissez-faire*, and then we reach the end ... and then sometimes it may be too late. Who knows. Who wants to become Conscious late in life, when there is no more desire to live and when it is over anyhow, and when the minimum of maintenance is quite sufficient to eat and drink and sleep a little.

Of course, the balance has to be in Man who is still alive enough and who wants to grow, and grow out of this and perhaps rebel against existing conditions. Quite right. Why should one accept all conditions as they have grown, as they have crystallized, out of which life, already, long ago has gone? Many of the conditions of life as we know them are nothing else but inert matter simply continued because it happens to be the line of least resistance. The rebellion of youth, it is quite right. Why shouldn't they, they must have something. But, who will tell what. Let them go simply helter-skelter all over the way they live—'live themselves out,' so-called, without any particular leader—and then even objecting to it when they do think that they are a little bit disturbing to the certain element of what we call 'civilization' and our 'culture'?

Naturally, it has to be the introduction of something that is entirely new and different. But, it has to have rhyme and reason, and it has to know that it is reaching a goal. It is not just loosening up and criticizing that what exists. It is the substitution of something that can be helpful to one. Many religions are all right in saying that it ought to be different and that there is an all-loving Father who has died for us in the form of Jesus and now he has taken our sins. And, what do I know about it, than only if I become narrow-minded and live within certain realm without saying and without being critical about it. How can I be a Christian when I work in ordinary life with my fellow Man who cheats; and they do, because if they don't and I don't, I will be killed or crushed gradually, so I'm forced to do as the Romans do. Or my education,

filling myself with a whole lot of stuff and nonsense that I don't even want to use and I cannot use; for what purpose, to become a Man—a real Man? All I become is a little intellect. And in art, of course, what is art? Commercialism at the present time? Contemporary art—such foolishness and nonsense.

Where is reality. Where is inner life. Where is the Man who is not afraid of saying that he lives with God, he walks with Him, and that God is helping him. In what way and how can he meet ordinary conditions. When he gets up in the morning and he starts to think about the value of his life, what will he do that day in relation to that what is his spiritual existence. I call it 'inner life.' Of course, it is something that goes deeper. It is essential. It is really more truthful. That what is really essence; it is inner, inner chamber of the Temple. That is where is the holiest of the holiest; that is where God could dwell if it were prepared properly. But we don't even know it exists, and we cover it up constantly with the layers of our civilization, of that what I call 'education,' time and time again, more and more, making it more opaque so that nothing can penetrate anymore. And that what is reality, that what is Magnetic Center—finally I give up hope, that perhaps it doesn't even exist because I don't see it and I don't dare even to put it to the foreground so that other people can see it. I'm ashamed of it.

If we could live, if we really became interested in that what is ordinary life for ourselves and to do in ordinary life that kind of thing as I do my ordinary things in life. This is the one thing that you must understand. It is not going to church. It is not separating a Sunday from a weekday. It is not being holy on a Sunday and the next day do as you like, and forget about Christ and the Holy Spirit in the Bible or in the church or the minister in the pulpit who had such nice words to say. Where is God in one Monday morning when you have to go to your office and you hate it, maybe, or that you see your wife and you dislike that and maybe you don't even know what to do with your day. In life, then to Wake Up. Not to forget the activities of 'It'—your body, the requirements—that what is needed for payment of the debts to Mother Nature. She exacts it from us. She makes us pay ultimately by keeping our body here. We are not going to put wings on this body; nobody can; it will stay; that is payment, and I wish to get through with it as soon as I can so that I can say, "Goodbye, Mother Nature. You stay when you wish, I have other things to do somewhere away from Earth." But, not until I have paid to Earth that what is the value of Mammon, and then I can give God whatever is spiritual to Him.

So, I Work within daily life. In the midst of activity, that what is beyond all action. That

what ... if you understand Vedanta and the Upanishads, you know what is meant by real Buddhism, that what is the only way to be in the midst of life; and then, together with remaining unconscious with this body and with the different functions, to introduce something which could ... that could run parallel as a Conscious state, and gradually because of its Benevolence, its interest in that what I am as a human being, come with me and then tell me, teach me, so that I, if I can wish, if I can then be open, if I could be sufficiently porous, if there is something in me that could correspond to that what is a higher form of living, then many things would be added unto that. Seek Ye the Kingdom of Heaven where it is—within—and then prepare that what is for God, if God has a name, has any meaning. I don't care what you wish to call it. Your 'higher nature,' it's all right; provided it is just within reach, so that when you get there that it is a little bit further and it constantly eludes you, but still constantly it is an inspiration for you to work towards.

You must Work if you are really interested. Don't consider this little bit of talk just like nonsense. It is something that ought to, if you are really alive, ought to reach you somewhere in your real emotion. And you have to look at yourself when you go home. Who are you. What are you. What are you doing. What do you try, in what way. And I'm not talking about being a good Man. I'm talking about the possibility of the fulfillment of that what is potential, and really to make your life what it should have been and should have remained when you were born and when the little child was still uninhibited and free. At that time the little child was essentially correct, until it starts to say "I" instead of using its own name. When it was using its own name it was Objective, because it was exactly like any other thing. But "I"—it became subjective. From that time on little children get ruined, and then they become educated.

Gurdjieff says they are 'written upon.' They are starting out with a clean sheet of paper and then everybody—uncles and aunts and well-meaning teachers and all the rest—writes on it; dirty words sometimes, sometimes it stinks a great deal. Why this Self-remembering, this remembering of that what is real Self as one was at that time; not as yet bound, just put in a little form, still having the character of that what was life. As soon as it starts to breathe, it already breathes in the atmosphere of the Earth. Before that it still is pure, not developed—of course not. But it is growing; it would like to grow right, but when it is born there are the influences immediately when it opens its eyes. And when one says, "Oh, how wonderful" and the little one looks, it is so easily spoiled. And we in our ordinary sense, when we have moments that are

childlike, that are also beautiful, that are moments which we do not wish to forget; and sometimes we make them and sometimes we simply pass them by because they are too bothersome, I don't want to pay attention to them, but when I really wish and at times I can be quiet and sit and think in that way, in trying to Wake Up; not meditate about all kind of nonsense, but the real value of life—my position, my ideal, my wish to grow, my hope for a future, that what could evolve, that what could be built, that what I could become as a Soul—extending that what is now the end of my physical body, 'on top' you might say, growing out into a new Octave of existence, but this time in a Conscious state.

There are four ways of existing for a Man. That what we are interested in, in our daily life, is the second state. The third one is self-Consciousness. That is our Soul as we describe it—our Soul. Cosmic Consciousness is the totality of all Souls existing; unity with His Endlessness, helping then, if possible, to help maintain that what exists now. Maybe we call it 'universe.' Maybe we call it 'absolute.' Maybe we call it 'endless.' Maybe we have a concept which cannot even be put in words. Maybe it is only feeling like in the next world—feeling is the only thing that exists; no words, nothing to communicate, only feeling, knowing—intuition, it is the closest we come to it.

But you see, you must learn, you must begin. You must begin by Observing yourself as you do your daily tasks. Very simple tasks, in which you are not involved. No emotions; it throws you out of gear. No particular complicated things; it throws you back into your intellect. Simple things—washing dishes; tying your shoes; combing your hair; putting on your coat; sitting down; eating a little bit, moving your hand, using a knife; getting up; saying "Good morning;" to the office your car you drive, your body drives, you think, you feel—and then 'I could be with you, watching, seeing, realizing, Observing, and if possible Impartially, really becoming Aware of you and Awake by the continuation of such moments of existence. In simplicity.

Don't ever try it thinking you that are heroic and that you know it already, and that you can do all kind of things and that you can do even exercises. They don't exist as yet. An exercise is only good for a dexterity. The dexterity that you have to acquire is how to Work. When you Work and when you are a little bit Objective, then maybe an exercise is right. Not before. Don't start with Sensing exercises, all kind of claptrap. It will deviate ... make you deviate. You cannot do it; because all you do is acquire something else that is a little different and you think

that it is Work, it doesn't Work at all.

Work is only to Wake Up, to be in a different state. To know and to feel correctly. Feeling correctly means your religion is with you. That your life is to God, to that what is really you so that that penetrates in you, so that your actions, your feelings and everything you do gets tinted, gradually colored a little bit rose colored, a little bit bluish, a little bit violet, until totally it becomes white. It is a spectrum of all colors of religion, of anything in you that is ethical, beautiful, lovely, real for you, becomes a White Ray of existence. That is God in you, that is the contact with Him.

Don't read too much about other people, how many levels there are of Being and all the different descriptions of what takes place on the third, fourth, fifth, and sixth level. Never mind. Throw out all the little tables of the Hydrogens that Ouspensky is so fond about, all the different diagrams. The only one that you should keep is the relationship of the three bodies and that what is the Enneagram. And all the rest you can do away with, I assure you. If you want to find out a little bit more, read All and Everything. And out of that throw away also a hell of a lot, because you won't understand it. You cannot understand time. You cannot understand the Arch Preposterous. You don't know what is meant by Impartial Mentation. You don't feel the Terror of the Situation. You don't understand Art. You don't know what is meant by what Gurdjieff is writing until you have digested certain things. Maybe read it once, twice, three times, and even then you don't know until you have tried to Work. Then something develops. Then your mind starts to change. Then your solar plexus gradually disappears towards the inner life of yourself in your heart. Then gradually that what is now motion, that what is now directed from your head, that becomes predetermined, wishing, controlled to do the right thing; not too much, not too little; a regulator, that what is a carburetor.

Work is a regulator, a catalyzer. It helps a reaction take place in a shorter time. Because if we only could live long enough we all could become Obyvats, but we can't. We are forced to die at a certain time, and for that reason we need something to help us to understand how can we speed up this process in order to meet death in the correct way, and not to have any fear.

It is only by the introduction of this kind of idea. I don't care if you call it 'Gurdjieff' or not. If you know enough about esoteric knowledge, if you really have studied ... and actually I mean by that, try to penetrate into that what other people have written before. Of course, esoteric knowledge existed before. It will always exist. Not only through Gurdjieff that we happen to

know a little; perhaps a little clearer about it; I'm not that fanatic, but at least there is something now that could be understood and is made to some extent palatable. If you understand that; that probably the Egyptians had it; that it is in Buddha, in the Buddhist Way—a little book, perhaps you know it, called The Sayings of the Buddha in which a chapter is 'The Only Way.'

The only way, don't be mistaken. It is not in any subjectivity. Subjectivity will never enable you to lose yourself sufficiently; until subjectivity has been attended to for ages in a long life, so that it becomes monotonous and you have lost then, in subjectivity, your feeling for it, and you have produced it so many times that you don't have any further thought—then you would reach a state of becoming Conscious. That is the process of the Earth. That is the process of Methuselah. It is not our present possibility. As I said before, we don't live long enough. It is too bad. Maybe it is too bad we have to Work for a living. Maybe it is right, because if we Work we might appreciate it, and if we don't and it is just given, who cares because I could give it away. That what I earn I won't give away because it is my own.

But if I earn it without interfering with anyone else, it is really mine because I'm not selfish. A person who Works is never selfish. He does it for himself, but never at the cost of anyone else. It is a person who is thirsty, but he happens to be on Lake Superior and he can drink all he wishes, and everybody else can drink all they wish. It is not a question of thinking there is so much material only of a certain higher nature. I don't know it. For that reason I go ahead and I use whatever I can, and I will create and again add and add and add more to the material totally, because I Work. Ten talents will make another ten, five another five, one will make one. Because of Work, it is like the loaves and the fishes: More is left after one Works for energy, more one is able to live, more is the expression of one's life in the reality of where it belongs, less and less is the expenditure for all kinds of nonsensical ideas and following that what is ordinary life in the sense of the line of least resistance.

But, you know, you have to Wake Up. And who will tell—no one but yourself, your Conscience. You have to live. You know it. You have your obligations. You have reached a responsible age. What will you take as responsibility. Ordinary life? It is good as man related to his nearest, his friends, to that what is his wife, to that what are his people close to him; a relation professionally, to the people he also knows, because of the distance; and sociologically, to that whatever his influence may be on the resultant, around him as influences of science or art. But what counts is a relation of a private kind, that what is his God. With that he has to live day

in, day out, and he never should deny this, never should he kill this particular wish.

Read. Find out. If you don't like it, at least you can form an opinion. Make sure that you know what you are talking about. Don't be prejudiced. Maybe you don't know, and if you are interested then it behooves you to find out for yourself. There are people in this town who are interested. If you are, you can leave your name or someone will be able to tell you. Maybe you want to come. There will be some meetings. There will be some information. Surely there will be some meetings and Groups, tape recordings from New York and other places. Of course one can help, one can tell, one can assist a person who wishes to Work to overcome the difficulties that sometimes may be in the way, and perhaps prevent certain detours that are not necessary. But you have to start with a wish to Work. After some time, maybe, you feel that it is a necessity—to some extent, but not entirely so—after that maybe you become committed a little more, and when the commitment is that you really need it as something that is an essential for your living; that is really when you will see results.

So, good night everybody. Maybe I come back again some other time. But I don't know when. I am glad you all came. I hope you can use it. Goodnight.

End of tape